



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Bavarian dialect as early as 1200? On p. 78, the transition of O. H. G. to M. H. G. is said to be "marked by a general weakening of the vowels which *follow* the stem-syllable into a monotonous *e*." How about the vowels of the O. H. G. inseparable prefixes, for example: *za, zi; ga, gi.; zar, zir?* This is a very loose statement. The lengthening of short accented syllables in N. H. G. is unsatisfactorily stated. (See the writer's grammar, § 488, 2.) In fact, the whole transition from M. H. G. to N. H. G. sounds is treated in a step-motherly fashion. The history of a language must include the full history of its sounds. Verner's Law, p. 59 is not clearly stated. The condition is, that the "unmittelbar vorhergehende vokal den accent trug." By the way, does *hw* in Gothic *sathwan* go back to *kr*?

The authors retained the G. expressions *inlaut, anlaut, auslaut*, while they translated *umlaut*. The following are misprints: p. 61, *gast* for "gasts." Wittenburg twice for Wittenberg. P. 124, l. 3. the reference ought to be p. 59 instead of 92.

I cannot tell Mr. Bradley what the authors mean by a Gothic perfect in *s*, but I can help him out "on the line of Calbe," I think. Kalbe is a place on the Saale, lower down than Merseburg. The former boundary line between Low and H. G. ran southeast from the Harz to Merseburg. Now it runs directly east if not a little northeast in the direction of Kalbe instead of Merseburg.

H. C. G. BRANDT.

Hamilton College.

University of Michigan, Philosophical Papers.

First Series, No. 2. *Goethe and the Conduct of Life*. By CALVIN THOMAS, A. M., Ann Arbor, 1886.

Intelligent criticism of Goethe outside of Germany is of comparatively recent date. The ardent championship of Carlyle, the enthusiasm of Lewes, and the sober and judicious essays of Matthew Arnold, Stuart Blackie and Seeley have, until lately, hardly sufficed to relieve the British public from the charge of unsympathetic ignorance. In this country, the influence of Emerson and Hedge, and the

efforts of Everett, Bancroft, Calvert, Motley, Ripley, Godwin, Longfellow, Brooke, Taylor, Miss Frothingham and Boyesen bear witness that from an early date Goethe has found careful students and met with appreciative and intelligent, if sometimes adverse criticism. But a general interest in Goethe and Goethe's writings must be considered to date from the Franco-Prussian war, after which the attention of the world was called anew to Germany, and through the growing ease and frequency of foreign travel her institutions and literature were studied both at home and abroad with renewed and increased assiduity.

To the larger audience, then, of conscientious and discerning students of German thought, Prof. Thomas addresses his excellent summary of Goethe's ethical views. With Browning's saying, "he needs no defence, nothing but sympathetic study," for a guide, an outline of Goethe's criticism of life is presented, affording an exposition of the "great regulative principles of conduct" which he enunciated and followed. Starting out from Spinoza, to whom Goethe was attracted by the boundless disinterestedness of the former's contemplations, as well as by the lesson of renunciation and the thought of the unity of creation, and from whom Goethe abstracted a store of emotional exaltation,—the doctrine of self-affirmation, the enlightened selfishness of Spencer, is set forth as the basis of Goethe's theory of culture. But it is further shown that to self-affirmation was also joined self-repression, appearing in the guise of self-control, renunciation and resignation; and finally self-surrender, not to ignoble idleness, but to a benevolent and beneficent activity, to a wise altruism.

Prof. Thomas's paper professes to be neither an attack nor a panegyric, but a study. One will finish its perusal confirmed in the belief that Goethe's ideal was not to lie beside his nectar on the intellectual summits, but to be advancing with harmonious energy; and that the law of his progress was not the apotheosis of the individual by the sacrifice of the many, but that what he drew from mankind he has repaid to mankind.

H. S. WHITE.

Cornell University.